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A

REVIEW

OF THE

LIFE AND CHARACTER

OF

ARCHBISHOP SECKER.

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W. Musgrave.





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## R E V I E W

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L I F E A N D C H A R A C T E R

O F

ARCHBISHOP SECKER. (7.)

**D**R. THOMAS SECKER, late Archbishop of *Canterbury*, was born in the Year 1693, at a small Village called *Sibthorp*, in the Vale of *Belvoir*, *Nottinghamshire*. His Father was a Protestant Dissenter, a pious, virtuous, and sensible Man, who, having a small paternal Fortune, followed no Profession. His Mother was the Daughter of Mr. GEORGE BROUGH, of *Shelton*, in the County of *Nottingham*, a substantial Gentleman-Farmer. He received his Education at several private Schools and Academies in the Country, being obliged by various Accidents to change  
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his Masters frequently. Notwithstanding this evident Disadvantage, at the Age of Nineteen he had not only made a considerable Progress in *Greek* and *Latin*, and read the best and most difficult Writers in both Languages, but had acquired a Knowledge of *French*, *Hebrew*, *Chaldee*, and *Syriac*, had learned *Geography*, *Logic*, *Algebra*, *Geometry*, *Conic Sections*, and gone through a Course of Lectures on *Jewish Antiquities*, and other Points, preparatory to the critical Study of the *Bible*. At the same Time, in one or other of those Seminaries, he had the good Fortune to meet, and to form an Acquaintance, with several Persons of great Abilities. Amongst the rest, in the Academy of one Mr. JONES, kept first at *Gloucester*, then at *Tewkesbury*, he laid the Foundation of a strict Friendship with Mr. JOSEPH BUTLER, afterwards Bishop of *Durham*. At the last of those two Places it was that Mr. BUTLER gave the first Proof of his great Sagacity and Depth of Thought in the Letters which he then wrote to Dr. SAMUEL CLARKE; laying before him the Doubts that had arisen in his Mind, concerning the Conclusiveness of some Arguments in the DOCTOR'S *Demonstration of the Being and Attributes of God*. These were written with

so much Candour, Modesty, and good Sense, that, on the Discovery of his Name, they immediately procured him the Friendship of that eminent Man, and were afterwards printed at the End of his *Evidences of Natural and Revealed Religion*. This Correspondence was entrusted in Confidence to Mr. SECKER, who, in Order to keep it private, undertook to convey Mr. BUTLER's Letters to the Post-Office at Gloucester, and to bring back Dr. CLARKE's Answers.

Mr. SECKER had been destined by his Father for Orders amongst the Dissenters. With this View, during the last Years of his Education, his Studies were chiefly turned towards Divinity; in which he made such quick Advances, that, by the Time he was Three-and-twenty, he had read over carefully a great Part of the Scriptures, particularly the *New Testament* in the Original, and the best Comments upon it; *Eusebius's Ecclesiastical History*, the *Apostolical Fathers*, *Whiston's Primitive Christianity*, and the principal Writers for and against Ministerial and Lay-Conformity; with many others of the most esteemed Treatises in Theology. But though the Result of these Enquiries was (what might naturally be expected) a well-grounded Belief of the Christian Revelation, yet not be-



ing at that Time able to decide on some abstruse speculative Doctrines, nor to determine absolutely what Communion he should embrace; he resolved, like a wise and honest Man, to pursue some Profession, which should leave him at Liberty to weigh these Things more maturely in his Thoughts, and not oblige him to declare, or teach publicly, Opinions which were not yet thoroughly settled in his own Mind. Therefore about the End of the Year 1716 he applied himself to the Study of Physic; and after gaining all the Insight into it he could, by reading the usual preparatory Books, and attending the best Lectures during that and the following Winter in *London*; in Order to improve himself still more, in *January* 1718-19 he went to *Paris*. There he lodged *au Cloitre St. Benoit, Rue des Mathurins*, in the same House with Mr. WINSLOW, the famous Anatomist, whose Lectures he attended, as he did those of the *Materia Medica, Chymistry, and Botany*, at the *King's Gardens*. The Operations of *Surgery* he saw at the *Hôtel Dieu*, and attended also for some Time M. GREGOIRE, the *Accoucheur*, but without any Design of ever practising that or any other Branch of *Surgery*. Here he became acquainted  
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with ALBINUS, afterwards Professor at *Leyden*, Father MONTFAUCON, and several other Persons of Note. Here too was his first Knowledge of Mr. MARTIN BENSON, afterwards Bishop of *Gloucester*, one of the most agreeable and virtuous Men of his Time, with whom he quickly became much connected, and not many Years after was united to him by the strongest Bonds of Affinity, as well as Affection.

During the Whole of Mr. SECKER's Continuance at *Paris*, he kept up a constant Correspondence with Mr. BUTLER, who before this Time had taken Orders, and on the Recommendation of Dr. CLARKE, and Mr. EDWARD TALBOT, Son to Bishop TALBOT, was appointed by Sir JOSEPH JEKYLL, Preacher at the Rolls. Mr. BUTLER took Occasion to mention his Friend Mr. SECKER, without his Knowledge, to Mr. TALBOT; who promised, in Case he chose to take Orders in the Church of *England*, to engage the Bishop his Father to provide for him. This was communicated to Mr. SECKER in a Letter from Mr. BUTLER, about the Beginning of *May*, 1720. He had not at that Time come to any Resolution of quitting the Study of *Physic*; but he began to fore-

see many Obstacles to his pursuing that Profession; and having never discontinued his Application to Theology, his former Difficulties, both with Regard to Conformity and some other doubtful Points, had gradually lessened, as his Judgement became stronger, and his Reading and Knowledge more extensive. It appears also from two of his Letters still in Being, written from *Paris* to a Friend in *England*, (both of them prior to the Date of Mr. BUTLER's above-mentioned) that he was greatly dissatisfied with the Divisions and Disturbances which at that particular Period prevailed amongst the Dissenters. In this State of Mind Mr. BUTLER's unexpected Proposal found him, which he was therefore very well disposed to take into Consideration; and after deliberating carefully on the Subject of such a Change for upwards of two Months, he resolved at length to embrace the Offer, and for that Purpose quitted *France* the latter End of *July*, or Beginning of *August*, 1720.

On his Arrival in *England* he was introduced to Mr. TALBOT, with whom he cultivated a close Acquaintance. But it was unfortunately of very short Duration. For in the Month of *December* that Gentleman caught the Small-Pox, and died. This was a great Shock to all  
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his Friends, who had justly conceived the highest Expectations of him, but especially to an amiable Lady whom he had lately married, and who was very near sinking under so sudden and grievous a Stroke. Mr. SECKER, besides sharing largely in the common Grief, had peculiar Reason to lament an Accident that seemed to put an End at once to all his Hopes; but he had taken his Resolution, and he determined to persevere. It was some Encouragement to him to find that Mr. TALBOT had on his Death-bed recommended him, together with Mr. BENSON and Mr. BUTLER, to his Father's Notice. Thus did that excellent young Man, (for he was but Twenty-nine when he died) by his nice Discernment of Characters, and his considerate Good-nature, provide most effectually in a few solemn Moments for the Welfare of that Church from which he himself was so prematurely snatched away; and at the same Time raised up (when he least thought of it) the truest Friend and Protector to his Wife and unborn Daughter; who afterwards found in Mr. SECKER all that tender Care and Assistance which they could have hoped for from the nearest Relation.

It being judged necessary by Mr. SECKER'S

Friends that he should have a Degree at *Oxford*; and he having been informed that if he should previously take the Degree of Doctor in *Physic* at *Leyden*, it would probably help him in obtaining the other, he went a little before *Christmas* from *London* to *Rotterdam*, and thence to *Leyden*. He took his Degree there, *March* 7, 1720-1, and, as Part of his Exercise for it, composed and printed a Dissertation *de Medicinâ Staticâ*, which is still extant, and is thought, by the Gentlemen of that Profession, a sensible and learned Performance. GORTER, in his Treatise *de perspiratione insensibili*, printed at *Leyden* in the Year 1736, makes a short but respectful Mention of it in his Preface. After paying a Visit to *Amsterdam* he returned by the Way of *Helvoetsluys* and *Harwich* to *London*, and on the 1st of *April*, 1721, entered himself a Gentleman-Commoner of *Exeter College* in *Oxford*; about a Twelvemonth after which he obtained the Degree of *Bachelor of Arts* in that *University*, without any Difficulty, in Consequence of the Chancellor's commendatory Letter to the Convocation.

He now spent a considerable Part of his Time in *London*, where he quickly gained the Esteem of some of the most learned and ingenious

ingenious Men of those Days, particularly of Dr. CLARKE, Rector of *St. James's*, and the celebrated Dean BERKELEY, afterwards Bishop of *Cloyne*, with whom he every Day became more delighted and more closely connected. He paid frequent Visits of Gratitude and Friendship to Mrs. TALBOT, Widow of Mr. EDWARD TALBOT, by whom she had a Daughter five Months after his Decease. With her lived Mrs. CATHARINE BENSON, Sister to Bishop BENSON, whom in many Respects she greatly resembled. She had been for several Years Mrs. TALBOT's inseparable Companion, and was of unspeakable Service to her at the Time of her Husband's Death, by exerting all her Courage, Activity, and good Sense, (of which she possessed a large Share) to support her Friend under so great an Affliction; and by afterwards attending her sickly Infant with the utmost Care and Tenderness, to which, under Providence, was owing the Preservation of a very valuable Life.

Bishop TALBOT being in *November* 1721 appointed to the See of *Durham*, Mr. SECKER was in *December* 1722 ordained Deacon by him in *St. James's* Church, and Priest not long after in the same Place, where he preached his  
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first Sermon, *March* 28, 1723. The Bishop's domestic Chaplain at that Time was Dr. RUNDLE, a Man of warm Fancy, and very brilliant Conversation, but apt sometimes to be carried by the Vivacity of his Wit into indiscreet and ludicrous Expressions, which created him Enemies, and on one Occasion produced disagreeable Consequences. With him Mr. SECKER was soon after associated in the Bishop's Family, and both taken down by his Lordship to *Durham* in *July* 1723.

On the Death of Sir GEORGE WHEELER, in 1723-4, the Bishop gave his Prebend of *Durham* to Mr. BENSON, and the Rectory of *Houghton le Spring* to Mr. SECKER. This valuable Piece of Preferment putting it in his Power to fix himself in the World in a Manner agreeable to his Inclinations, he soon after made a Proposal of Marriage to Mrs. BENSON abovementioned; which being accepted they were married by Bishop TALBOT in *King-Street* Chapel, *October* 28, 1725. At the earnest Desire of both, Mrs. TALBOT and her Daughter consented to live with them, and the two Families from that Time became one.

Not long before this, Bishop TALBOT had given the Rectory of *Haughton*, near *Darlington*,

ton, to Mr. BUTLER. There was a Necessity for rebuilding a great Part of the Parsonage-House, and Mr. BUTLER had neither Money nor Talents for that Work. Mr. SECKER therefore, who had his Friends always in his Thoughts, and was now in great Favour with his Patron, persuaded him to give Mr. BUTLER, in Exchange for *Haughton*, the Rectory of *Stanbope*, which was of much greater Value, and without any such Incumbrance. In the Winter of 1725-6 Mr. BUTLER published the first Edition of his incomparable Sermons. Mr. SECKER took much Pains to render his Stile more familiar, and his Meaning more obvious. Yet they were at last by many called obscure. But whatever requires Attention is not of Course obscure. No one (as Dr. CLARKE rightly observed on this Occasion) ever imputed Obscurity to *Euclid's Elements*. Difficulties they may have, but Difficulties soon mastered by the Degree of Attention which such Subjects require.—Mr. SECKER gave his Friend the same Assistance in the Discourse prefixed to the *Second Edition*, and also in that noble Work, which he afterwards published, *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*:

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He now gave up all the Time he possibly could to his Residence at *Houghton*. He applied himself with Alacrity to all the Duties of a Country Clergyman, and supported that useful and respectable Character throughout with the strictest Propriety. He omitted Nothing which he thought could be of Use to the Souls and Bodies of the People entrusted to his Care. He brought down his Conversation and his Sermons to the Level of their Understandings ; he visited them in private, he catechised the young and ignorant, he received his Country Neighbours and Tenants kindly and hospitably, and was of great Service to the poorer Sort of them by his Skill in Physic, which was the only Use he ever made of it. Though this Place was in a very remote Part of the World, yet the Solitude of it perfectly suited his studious Disposition, and the Income arising from it bounded his Ambition. Here he would have been content to live and die ; here, as he has often been heard to declare, he spent some of the happiest Hours of his Life ; and it was no Thought or Choice of his own that removed him to a higher and more public Sphere. But Mrs. SECKER's Health, which began now to be very bad, and was thought to



to have been injured by the Dampness of the Situation, obliged him to think of exchanging it for a more healthy one. And Dr. FINNEY, Prebendary of *Durham*, and Rector of *Ryton*, being old and infirm, Mr. BENSON requested the Bishop, through Dr. RUNDLE, that Mr. SECKER might succeed him, and resign *Houghton*. This meeting with Difficulties, Mr. BENSON, in order to remove them, very generously gave up his Prebend of *Sarum*, to accommodate the Person for whom *Ryton* was designed, and then Mr. SECKER was allowed to make the Exchange abovementioned. He went up to *London*, and was instituted to *Ryton* and the Prebend, *June 3, 1727*, and for the two following Years lived chiefly at *Durham*, going over every Week to officiate at *Ryton*, and spending there two or three Months together in the Summer.

In *July, 1732*, the Duke of *Grafton*, then Lord Chamberlain, appointed him Chaplain to the King. For this Favour he was indebted to Dr. SHERLOCK, who having heard him preach at *Bath*, had conceived the highest Opinion of his Abilities, and thought them well worthy of being brought forwards into public Notice. From that Time an Intimacy

macy commenced betwixt them, and he received from that great Prelate many solid Proofs of Esteem and Friendship.

His Month of Waiting at *St. James's* happened to be *August*, and on *Sunday the 27th* of that Month he preached before the Queen, the King being then abroad. A few Days after, her Majesty sent for him into her Closet, and held a long and gracious Conversation with him. In the Course of it he took an Opportunity of mentioning to her his Friend Mr. BUTLER. The Queen said, she thought he had been dead. Mr. SECKER assured her he was not. Yet her Majesty afterwards asked Archbishop BLACKBURNE if he was not dead? His Answer was; No, Madam, but he is buried. And indeed the Retirement of *Stanhope*, where he spent almost his whole Time, was too solitary for his Disposition, which had in it a natural Cast of Gloominess. And though these recluse Hours were by no Means lost either to private Improvement or public Utility, yet he felt at Times, very painfully, the Want of that select Society of Friends, to which he had been accustomed, and which could inspire him with the greatest Chearfulness. Mr. SECKER, who knew this, was extremely anxious to draw him

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him out into a more active and conspicuous Scene, and omitted no Opportunity of expressing this Desire to such as he thought capable of promoting it. And not long after this, on Mr. TALBOT's being made Lord Chancellor, he found Means to have Mr. BUTLER recommended to him for his Chaplain. His Lordship accepted and sent for him. This Promotion bringing him back into the World, the Queen very soon appointed him her *Clerk of the Closet*, from whence he rose, as his Talents became more known, to those high Dignities which he afterwards enjoyed.

Mr. SECKER now began to have a public Character, and stood high in the Estimation of those who were allowed to be the best Judges of Merit. He had already given Proofs of Abilities that plainly indicated the Eminence to which he must one Day rise, as a Preacher and a Divine; and it was not long before an Opportunity offered of placing him in an advantageous Point of View. Dr. TYRWHITT, who succeeded Dr. CLARKE as Rector of *St. James's* in 1729, found that preaching in so large a Church endangered his Health. Bishop GIBSON therefore, his Father-in-law, proposed to the Crown that he should be made Resid-  
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tiary of *St. Paul's*, and that Mr. SECKER should succeed him in the Rectory. This Arrangement was so acceptable to those in Power, that it took Place without any Difficulty. Mr. SECKER was instituted Rector the 18th of *May*, 1733, and in the Beginning of *July* went to *Oxford* to take his Degree of *Doctor of Laws*, not being of sufficient Standing for that of *Divinity*. On this Occasion it was that he preached his celebrated *Act Sermon* on the Advantages and the Duties of academical Education, which was universally allowed to be a Masterpiece of sound Reasoning and just Composition. It was printed at the Desire of the Heads of Houses, and quickly passed through several Editions. It is now to be found in the Second Collection of his *Occasional Sermons*, published by himself in 1766.

He was censured in a Paper called *The Weekly Miscellany* for not quoting Texts of Scripture in this Sermon. The only Notice he took of that Censure was by contributing very liberally for many Years towards supporting the Author of it.

At his next Waiting, at *Hampton-Court*, the Queen again sent for him, and said very obliging

ing Things to him of this Sermon. And it was thought that the Reputation he had acquired by it contributed not a little towards that Promotion which very soon followed its Publication. For in *December* 1734 he received a very unexpected Notice, by Letter, from Bishop GIBSON, that the King had fixed on him to be Bishop of *Bristol*. Dr. RUNDLE had a little before this been proposed by the Lord Chancellor TALBOT for the See of *Gloucester*, but on Account of some Imprudences of Speech charged on the Doctor by Mr. VENN, the Bishop of *London* opposed this Nomination, and with much Difficulty prevailed on Dr. BENSON to accept that Dignity. Dr. FLEMING was about the same Time promoted to the See of *Carlisle*; and the three new Bishops were all consecrated together in *Lambeth Chapel*, *Jan.* 19, 1734-5, the Consecration Sermon being preached by Dr. THOMAS, now Bishop of *Winchester*.

The Honours to which Dr. SECKER was thus raised in the Prime of Life did not in the least abate his Diligence and Attention to Business; for which indeed there was now more Occasion than ever. He immediately set about the Visitation of his Diocese, confirmed in a

great Number of Places, preached in several Churches, sometimes twice a Day, and, from the Informations received in his Progress, laid the Foundation of a parochial Account of his Diocese, for the Benefit of his Successors. Finding, at the same Time, the Affairs of his Parish of *St. James's* in great Disorder, he took the Trouble, in Concert with a few others, to put the Accounts of the several Officers into a regular Method, drew up a Set of excellent Rules to direct them better for the future, and, by the large Share which he always took in the Management of the Poor, and the Regulation of many other parochial Concerns, was of signal Service to his Parishioners, even in a temporal View. But it was their spiritual Welfare which engaged, as it ought to do, his chief Attention. As far as the Circumstances of the Times and the Populousness of that polite Part of the Metropolis allowed, he omitted not even those private Admonitions and personal Applications which are often attended with the happiest Effects. Not being able, however, to do so much in this Way as he wished, he was peculiarly assiduous in giving and promoting every Kind of public Instruction. He allowed out of his own Income  
a Salary



a Salary for reading early and late Prayers, which had formerly been paid out of the Offer-tory Money. He held a *Confirmation* once every Year, and examined and instructed the Candidates several Weeks before in the Vestry, and gave them religious Tracts, which he also distributed, at other Times, very liberally to those that needed them. He drew up for the Use of his Parishioners that admirable Course of *Lectures on the Church Catechism*, which have been lately published, and not only read them, once every Week on the usual Days, but also every Sunday Evening, either at the Church or one of the Chapels belonging to it. They were received with universal Approbation, and attended regularly by Persons of all Ages and Conditions. The Judgement of the Public has since confirmed the Opinion of his Parishioners, and established the Reputation of this Work, as one of the fullest, clearest, and exactest Compendiums of revealed Religion that the English Language affords.

The Sermons which at the same Time he set himself to compose were truly excellent and original. His Faculties were now in their full Vigour, and he had an Audience to speak before that rendered the utmost Exertion of  
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them necessary. He did not however seek to gratify the higher Part by amusing them with refined Speculations or ingenious Essays, unintelligible to the lower Part, and unprofitable to both; but he laid before them all, with equal Freedom and Plainness, the great Christian Duties belonging to their respective Stations, and reproved the Follies and Vices of every Rank amongst them without Distinction or Palliation. He studied human Nature thoroughly in all its various Forms, and knew what Sort of Arguments would have most Weight with each Class of Men. He brought the Subject home to their Bosoms, and did not seem to be merely saying useful Things in their Presence, but addressing himself personally to every one of them. Few ever possessed, in a higher Degree, the rare Talent of touching on the most delicate Subjects with the nicest Propriety and Decorum, of saying the most familiar Things without being low, the plainest without being feeble, the boldest without giving Offence. He could descend with such singular Ease and Felicity into the minutest Concerns of common Life, could lay open, with so much Address, the various Workings, Artifices, and Evasions of the human Mind; that his Audience

Audience often thought their own particular Cases alluded to, and heard with Surprise their private Sentiments and Feelings, their Ways of reasoning and Principles of acting, exactly stated and described. His Preaching was, at the same Time, highly rational, and truly evangelical. He explained with Perspicuity, he asserted with Dignity, the peculiar characteristic Doctrines of the Gospel. He inculcated the Utility, the Necessity of them, not merely as speculative Truths, but as actual Instruments of moral Goodness, tending to purify the Hearts, and regulate the Lives of Men; and thus, by God's gracious Appointment, as well as by the inseparable Connection betwixt true Faith and right Practice, leading them to Salvation.

These important Truths he taught with the Authority, the Tendernefs, the Familiarity, of a Parent instructing his Children. Though he neither possessed nor affected the artificial Eloquence of an Orator who wants only to amuse or to mislead, yet he had that of an honest Man who wants to convince, of a Christian Preacher who wants to reform and to save, those that hear him. Solid Argument, manly Sense, useful Directions, short, nervous, striking



striking Sentences, awakening Questions, frequent and pertinent Applications of Scripture; all these following each other in quick Succession, and coming evidently from the Speaker's Heart; enforced by his Elocution, his Figure, his Action, and above all by the corresponding Sanctity of his Example, stamped Conviction on the Minds of his Hearers, and sent them Home with Impressions not easy to be effaced. It will readily be imagined that with these Powers he quickly became one of the most admired and popular Preachers of his Time. And though it is not to be expected that his Sermons will now afford the same Pleasure, or produce the same Effects, in the Closet, that they did from the Pulpit, accompanied as they then were with all the Advantages of his Delivery; yet it will plainly appear, that the Applause they met with was founded no less on the Matter they contained, than the Manner in which they were spoken.

On the Death of Archbishop WAKE, Dr. POTTER was appointed to succeed him in the See of *Canterbury*, and that of *Oxford* was offered to Dr. SECKER, who at first declined it. But at the earnest Request of Bishop SHERLOCK, who was desirous to obtain the Bishopric of  
*Bristol*

*Bristol* for his Brother-in-law Dr. GOOCH, he was at Length prevailed on to accept the Proposal, and was confirmed Bishop of *Oxford* in the Month of *May* 1737. Towards the End of the same Year died Queen CAROLINE, and the *Sunday* following Bishop SECKER preached a Sermon on that Occasion, at *St. James's* Church, which the Princeesses desired to see, and showed it to the King, who read it. It was afterwards published in the Second Volume of his *Occasional Sermons*, which appeared in his Life-time.

When the unfortunate Breach happened betwixt the late King and the Prince of *Wales*, his Royal Highness having removed to *Norfolk-House*, which is in the Parish of *St. James's*, attended Divine Service constantly in that Church. The first Time he came there, the Clerk in Orders, Mr. BONNEY, inadvertently begun Prayers with his usual Sentence of Scripture, *I will arise and go to my Father, &c.* This quickly became the Subject of much Conversation; and an Addition was made to it, that the Rector preached on the Fifth Commandment, *Honour thy Father and thy Mother, &c.* which was so positively asserted, that Bishop SHERLOCK could only defend him, by saying  
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that he must certainly have been in a Course of Sermons on the Commandments, and therefore could not help preaching upon that particular one in its Turn. But the Truth was, he preached on a quite different Text, *The Lord is good to all, &c.* and the whole Sermon was on that Subject. The Prince was pleased to shew his Lordship several Marks of Civility and Condescension. He had the Honour of baptizing all his Highness's Children, except two; and though he did not attend his Court, which was forbidden to all those who went to the King's, yet on every proper Occasion he behaved with all the Submission and Respect due to his illustrious Rank. In Consequence of this, his Influence with the Prince being supposed much greater than it really was, he was sent, by the King's Direction, with a Message to his Royal Highness; which not producing the Effects expected from it, he had the Misfortune to incur his Majesty's Displeasure; who had been unhappily persuaded to think that he might have done more with the Prince than he did, though indeed he could not.—For this Reason, and because he sometimes acted with those who opposed the Court, the King did not speak to him for a great Number of Years.

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In *February* 1742-3 a Bill was brought into Parliament to take off the high Duties on spirituous Liquors, and to lay on others much lower in their Room. — As this Alteration was thought likely to have a most pernicious Effect on the Health and Morals of the common People, it met with a vigorous Opposition in the House of Lords, especially from the Bench of Bishops, all of whom voted, and several spoke, against it. Amongst the latter were Bishop SHERLOCK and Bishop SECKER: And when it passed, the Bishop of *Oxford* entered his Dissent. Mr. SANDYS was then Chancellor of the Exchequer, and this was considered as his Bill; yet soon after, on the Death of Bishop HOUGH, he very generously endeavoured, without Dr. SECKER's Knowledge, to obtain for him the See of *Worcester*. It was in the Course of the same Year that his Lordship received a Letter from Dr. WISHART, Provost of *Edinburgh* College, recommending to him his Brother and Mr. WALLACE, Deputies from the established Clergy of *Scotland*, to promote a Bill in Parliament for providing a Maintenance for their Widows and Children, which many of them imagined the Bishops would oppose. Dr. SECKER paid them all the Civility, and did

did them all the Service he could. None of the Bench opposed their Bill either publicly or privately, and it was moved for by a Bishop at each of its three Readings in the House of Lords.

About the Middle of *October*, in the following Year, died SARAH, Duchess Dowager of *Marlborough*. She was buried at *Blenheim*, by Bishop SECKER, whom she had appointed one of her Executors. For this Choice she could have no other Reason than the high Opinion she entertained in common with the rest of the World, of his Understanding and Integrity; for he never paid the least Court to her, either by private Adulation, or by accommodating his public Conduct to her Grace's political Sentiments. On his being made Bishop of OXFORD, she paid him some common Civilities of Neighbourhood, and desired, by Lord CORNBURY, to see him. When he had visited her a few Times, she requested him to be one of her Executors, and read to him the Clause in her Will relating to them, in which she had given each of them £.2000, and indemnified them from any Mistakes which they might honestly make. Before he gave his Consent, he consulted Lord Chancellor HARDWICKE upon it, who advised him

him to accept the Trust. After this he visited her Grace occasionally every Winter. She never asked him any Questions, nor gave him any Hints, about the past or future Disposal of his Vote in Parliament. He always spoke his Mind to her very freely, how much soever it differed from hers, and she bore it, for the most Part, patiently. He blamed her for leaving so much of her Estate to Persons not related to her, and particularly for giving any Thing to himself, who, he told her, was as rich as her Grace. These Remonstrances she did not seem to take well, and never said any Thing more to him about her Will. He therefore concluded that she had struck him out from being one of her Executors, but it proved otherwise. She gave each of them an additional £. 500. None of her Money ever came into his Lordships Hands to be disposed of by him in her Life-time. But he had good Reason to think that she gave away large Sums in Charity, to the amount of several Thousands every Year.

Some Time before this, the Nation began to be alarmed with the Appearances of a Rebellion. About the middle of *February*, 1743-4, the King sent a Message to both Houses of Parliament,



liament, acquainting them, that the Pretender's Son was meditating an Invasion of this Kingdom from the Coast of *France*. The Bishop of OXFORD took the earliest Opportunity, after this Declaration, of signaling his Affection to the Government, and exciting that of others, by composing a Sermon on the Occasion, which he preached at *St. James's Church* the 26th of the same Month. A Motion was soon after made in the House of Lords to attain the Pretender's Son. It met with some Opposition, but was strenuously supported by the Friends of the Constitution, and amongst others by Bishop SECKER, who made a spirited extempore Speech in its Favour. When the Rebellion actually broke out in *September*, 1745, he sent immediately a circular Letter upon it to his Clergy, and drew up and promoted an Address from them to the King. On his Return to *London* in *October*, he preached the abovementioned Sermon again at his Church and both his Chapels, with some Alterations and Improvements, and leaving it to be printed, went down to a County Meeting at *Oxford*, and back again in a few Days to *St. James's*, when he presented his Sermon to the King. It was much read and admired, and has been ranked, by the best Judges,

Judges, amongst the First of the many excellent Ones which were published on that Occasion. \*

In the Spring of the Year 1748 Mrs. SECKER died of the Gout in her Stomach. She was a Woman of great Sense and Merit, but of a very weak and sickly Constitution. They had been married upwards of twenty Years, during the greatest Part of which Time, her extreme bad State of Health and Spirits had put his Affection to the severest Trials; by which, instead of being lessened, it seemed to become stronger every Day. He attended her in all her long Illnesses with the greatest Care and Tendernefs, and was always ready to break off any Engagement, any Study, provided his Company could procure her a Moment's Ease or Chearfulness.

Not long after this a Bill came into the House of Lords, and afterwards passed into an Act, by which all Letters of Orders to *Scotch* Episcopal Ministers, not granted by a Bishop of the Church of *England* or *Ireland*, were disallowed from *Michaemas*, 1748, whether dated before that Time or after. This the Bishop of Ox-

\* It is now in the Volume of Sermons printed by himself when Bishop of Oxford, in 1758.

*ford* thought a great Hardship, and spoke largely against it in the House. He was answered, but with much Civility and Respect, by Lord Chancellor HARDWICKE, who favoured the Bill. In the Committee however the Majority were against it, of which all the Bishops present made Part. Bishop THOMAS, of *Lincoln*, also spoke against it upon the Report. But there they were outvoted. Dr. WISHART, the Provost of *Edinburgh* College, told his Lordship afterwards, that he thought the Bill was too hard on the Episcopal Ministers, and that the Bishops had done right.

The Part which Dr. SECKER took in this Affair did him not the least Disservice with his Friend the Lord Chancellor, whose Sentiments he opposed; and who a little before had made a Proposal to him, that if the Deanery of *St. Paul's* became vacant, he should take it in Exchange for the Rectory of *St. James's*, and the Prebend of *Durham*. The Bishop accepted the Offer, but told his Lordship he should not remind him of it, which he never did. Notwithstanding that, about two Years afterwards, on the Nomination of Dr. BUTLER, Dean of *St. Paul's*, to the See of *Durham*, Lord HARDWICKE immediately wrote to the Duke of  
New-



*Newcastle*, who was then at *Hanover* with the King, recommending the Bishop of *Oxford* for the Deanery. His Majesty consented, and he was installed in *December, 1750.*

It was no Wonder that after presiding over so extensive and populous a Parish for upwards of Seventeen Years, Bishop SECKER should willingly consent to be released from a Burthen, which began now to grow too great for his Strength. Some of his Parishioners too had requited him but ill for the Pains he sincerely took to serve them in all Respects. But far the largest and most creditable Part of them were duly sensible of what they owed to him; and most deeply regretted the Loss of a Pastor, whose Character they revered, and by whose Labours and Instructions they had so greatly profited. When he preached his Farewell Sermon, the whole Audience melted into Tears. He was followed with the Prayers and good Wishes of those whom every honest Man would be most ambitious to please; and there are Numbers still living, who retain a strong and grateful Remembrance of his incessant and tender Solitude for their Welfare.

Having now more Leisure both to prosecute  
his own Studies, and to encourage those of  
others.

others, he gave Dr. CHURCH considerable Assistance, in his *first and second Vindication of the miraculous Powers*, &c. against Dr. MIDDLETON, which were published in the Years 1750 and 1751; and he was of equal Use to him in his *Analysis of Lord BOLINGBROKE's Works*, which appeared a few Years afterwards. About the same Time began the late Archdeacon SHARP's Controversy with the Followers of Mr. HUTCHINSON, which was carried on to the End of the Year 1755. The Subjects of it were, the Meaning of the Words *Elohim* and *Berith*, the Antiquity of the *Hebrew* Language and Character, the Exposition of the Word *Cberubim*. These Pieces made together three Volumes in Octavo. Bishop SECKER read over all Dr. SHARP's Papers before they went to the Press, and corrected and improved them throughout.

But the Ease which this late Change of Situation gave him was very soon disturbed by a heavy and unexpected Stroke, the Loss of his three Friends, Bishops BUTLER, BENSON, and BERKELEY, who were all cut off within the Space of one Year. Of these eminent Men who were thus joined in Death, as they had been throughout Life, and with whom Bishop SECKER was most intimately connected from  
his

his earliest Years; two are so well known to the World by their immortal Writings, and the just Applause of contemporary Authors, that they need no other Memorial. But the Name of BENSON, being written only on the Hearts of those that knew him, deserves some further Notice in this Place.

\* He was educated at the *Charter-house*, and removed from thence to *Christ Church* in *Oxford*, where he had several noble Pupils, whose Friendship and Veneration for him continued to the End of Life. His favourite Study in early Years was the *Mathematics*, in which he was well skilled, and had also an excellent Taste for *Painting, Architecture*, and the other fine Arts. He accompanied the late Earl of POMFRET in his Travels, and in *Italy* became acquainted with Mr. BERKELEY, as he did at *Paris* with Mr. SECKER. He was, from his Youth to his latest Age, the Delight of all who knew him. His Manner and Behaviour were the Result of great natural Humanity, polished by a thorough Knowledge of the World, and the most perfect good Breeding, mixed with a Dignity, which, on Occasions that called for it, no one

\* This Account of Bishop BENSON is given in the Words of a Person who knew him well, and to whom this Narrative is indebted for a few other Communications of the same Nature.



more properly supported. His Piety, though awefully strict, was inexpressibly amiable. It diffused such a Sweetness through his Temper, and such a Benevolence over his Countenance, as none who were acquainted with him can ever forget. Bad Nerves, bad Health, and naturally bad Spirits were so totally subdued by it, that he not only seemed, but in Reality was, the happiest of Men. He looked upon all that the World calls important, its Pleasures, its Riches, its various Competitions, with a playful and good-humoured Kind of Contempt ; and could make Persons ashamed of their Follies, by a Raillery that never gave Pain to any human Being. Of Vice he always spoke with Severity and Detestation, but looked on the vicious with the Tenderness of a pitying Angel. His Turn was highly sociable, and his Acquaintance very extensive. Wherever he went, he carried Chearfulness and Improvement along with him. As Nothing but the Interests of Christianity and Virtue seemed considerable enough to give him any lasting Anxiety ; so, on the other Hand, there was no Incident so trifling from which he could not raise Amusement and Mirth.

It was much against his Will that he was  
appointed

appointed Bishop of *Gloucester*, and from that See he would never remove. He was however a vigilant and active Prelate. He revived the very useful Institution of rural Deans, he augmented several Livings, he beautified the Church, and greatly improved the Palace. It was an Act of Kindness to his Friend which cost him his Life. At the Request of Dr. SECKER he went from *Gloucester* to *Bath* to visit Bishop BUTLER, who lay ill at that Place, and he found him almost at the Point of Death. After one Day's Stay there, he was obliged to go to the northern Extremity of his Diocese, to confirm. The Fatigue of these Journies, (for, according to his constant Practice, he travelled on Horseback) and his Business together, produced an Inflammation, and that a Mortification, in his Bowels, of which he died. The Bishop of *Oxford* was appointed one of his Executors, with a Legacy of £. 300. which he refused to take.

In the Beginning of the Year 1753, a Bill for the Naturalization of the *Jews*, commonly called the *Jew Bill*, had passed both Houses of Parliament with little or no Opposition. But a great Clamour being raised against it without Doors, it was thought adviseable, that

the Duke of *Newcastle* should move for the Repeal of it, on the first Day of the Session in the next Winter. And he desiring to be seconded by a Bishop, Dr. SECKER was fixed on for that Purpose. He accordingly rose up after the Duke, and made a Speech, which had the good Fortune to be remarkably well received; though Lord *Westmoreland* said, that for some Time he thought the Bishop had been speaking against the Repeal, having advanced more in Favour of the Bill than he had ever heard before. He spoke afterwards for a Clause to disable *Jews* from being Patrons of Livings, which some thought they might; but the Desire of the House for the simple Repeal prevailed, and he was advised not to divide it on the Clause. On this Occasion it was that he vindicated his Friend Dr. SHERLOCK, with great Spirit, against some severe Attacks made upon him by a noble Lord in Relation to this Bill; for which generous Proceeding he had the Bishop's Thanks.

During the whole Time that he was Dean of *St. Paul's*, he attended Divine Service constantly in that Cathedral twice every Day, whether in Residence or not; and, in Concert with the other three Residentiaries, established the Custom



tom of always preaching their own Turns in the Afternoon, or exchanging with each other only ; which, excepting the Case of Illness, or extraordinary Accidents, was very punctually observed. The Fund, appropriated to the Repairs of the Church, having by Neglect and wrong Management fallen into much Confusion, he took great Pains in examining the Accounts, reducing Payments, making a proper Division of Expence betwixt the Dean and Chapter on one Side, and the three Trustees on the other, and prevailing on the latter to agree to that Division ; by which Means the Fund was put on such a Footing, that it encreased afterwards considerably, and promised to be sufficient for the Purposes it was designed to answer. In the following Year he was engaged in another very troublesome Transaction, making an Agreement with the Inhabitants of *St. Faith's* Parish, concerning their Share of *St. Paul's* Church-yard. And he left behind him a great Number of Papers relative to both these Points. He procured the old Writings of the Church to be put in Order, and an Index made to them. He collated a Copy of the old Statute-Book, as it is called, with that which is used as the Original, and corrected a Multitude of Mistakes in that

Transcript. He examined also the Registers and Books in the Chapter-House, extracted out of them what seemed material, and left the Extracts in the Hands of his Successor.

In the Summer Months he resided constantly at his Episcopal House at *Cuddesden*. The Vicinity of that Place to the University of *Oxford*, and the natural Connection which his Station gave him with the Members of that learned Body, could not but be very pleasing to a Man of his literary Turn. Yet his Situation, agreeable and honourable as it was to him, had notwithstanding its Difficulties. To appear with any considerable Degree of Credit amongst so many Men of the first Eminence for Genius and Erudition, and to preserve the Reverence due to the Character of a Diocesan, amidst such violent Party-dissensions as at that Time unhappily prevailed there, required no small Share of Ability and Prudence. Dr. SECKER however had the good Fortune to succeed in both those Points. His House was the Resort of those who were most distinguished for academical Merit, and his Conversation such as was worthy of his Guests, who always left him with a high Esteem of his Understanding and Learning. And though in the warm Con-  
test

test in 1754, for Representatives of the County, (in which it was scarce possible for any Person of Eminence to remain neuter) he openly espoused that Side which was thought most favourable to the Principles of the Revolution; yet it was without Bitterness or Vehemence, without ever departing from the Decency of his Profession, the Dignity of his Station, or the Charity prescribed by his Religion. On the contrary, along with the truest Affection to the Government, (though he was then under the Displeasure of the Court) he preserved at the same Time so much good Temper and good Will towards the opposite Party; took such unwearied Pains to soften the violent Prejudices conceived against them by the Administration; and shewed on all proper Occasions so cordial and friendly a Concern for the Welfare and Honour of the whole University; that they, who most disliked his political Tenets, could not help acknowledging his Candour and Moderation. The same prudent Conduct in this Respect which he observed himself, he recommended to his Clergy in that memorable Passage towards the Conclusion of his fifth Charge, \* which struck the Hearers by its Novelty and

\* Page 197.



Propriety at the Time in a very remarkable Manner, and is well worthy the serious Perusal of all who happen to be in similar Circumstances. Indeed the whole Series of those excellent Charges, which he delivered in the Course of his governing that Diocese, were listened to by a very learned and critical Audience with peculiar Marks of Attention and Regard. The first of them, which contains Directions for regulating the Studies, the Temper, and general Conduct of the Clergy, was printed soon after it was spoken, and passed through several Editions. Having in this considered them as Ministers of the Gospel at large, in his subsequent ones he proceeded to consider them as Ministers of the several Parishes in which they officiated; and descended to more particular Directions, both with Regard to the Discharge of their spiritual Functions, and also the Care of their Temporalities, their Incomes, Churches, Lands, and Houses.

But Words were not the only Persuasives he made use of. He enjoined no Duty, he imposed no Burthen on those under his Jurisdiction, which he had not formerly undergone, or was not still ready, as far as it became him, to undergo. He preached constantly in his  
5 Church

Church at *Cuddefden* every *Sunday* Morning, and read a Lecture on the Catechism in the Evening ; (both which he continued to do in *Lambeth* Chapel after he became Archbishop ;) and in every other Respect, within his own proper Department, was himself that devout, discreet, disinterested, laborious, conscientious Pastor, which he wished and exhorted every Clergyman in his Diocese to become.

A Conduct like this could not fail of attracting the Notice and Esteem of all those who wished well to the Cause of Learning and Religion, in whose Thoughts he had been long marked out for the highest Honours of his Profession. He continued notwithstanding in the See of *Oxford* upwards of twenty Years ; going on that whole Time in the same even Course of Duty, and enjoying with the highest Relish those leisure Hours, which his Retirement at *Cuddefden* sometimes afforded him, for the Prosecution of his favourite Studies. At Length however his distinguished Merit prevailed over all the political Obstacles to his Advancement ; and placed him, without any Efforts or Application of his own, in that important Station which he had shewn himself so well qualified to adorn. For within a very  
few

few Days after the Death of Archbishop HUT-  
TON, he received a Message from the Duke of  
*Newcastle*, acquainting him that his Grace had  
proposed him to the King for the vacant See  
of *Canterbury*. He returned the Duke a short  
Note of Thanks, expressing at the same Time  
his Wishes that his Majesty might fix on a pro-  
perer Person. Soon after this his Grace desired  
an Interview with the Bishop, at which he in-  
formed his Lordship that the King had appointed  
him Archbishop. This Promotion accordingly  
took Place, and he was confirmed at *Bow-  
Church*, *April 21, 1758.*

In accepting this high and burthensome Sta-  
tion Dr. SECKER acted on that Principle which  
influenced him through Life ; he sacrificed his  
own Ease and Comfort to Considerations of pub-  
lic Utility. Apart from this, the mere secular  
Advantages of Grandeur were Objects below his  
Ambition ; were, as he knew and felt, but poor  
Compensations for the Anxiety and Difficulties  
attending them. His Idea of these Things was  
always the same with that which is expressed in  
his intended Speech to the Convocation of 1761 ;  
“ Non sunt, experto credite, non sunt tanti vel  
“ honores vel reditus amplissimi Ecclesiasticis  
“ destinati, ut a quopiam enixè cupiantur,  
3 Multum



“Multum habent sollicitudinis, non parum  
“forſan invidiæ, veræ delectationis nihil, niſi  
“quoties occurrit, occurrit autem raro, inſig-  
“nis benefaciendi occaſio †.” Theſe were  
not mere Words of Courſe; they were the  
genuine Sentiments of his Heart; his whole  
Conduct bore Teſtimony to the Sincerity with  
which he ſpoke. He had never once through  
his whole Life aſked Preferment for himſelf;  
nor ſhewn any unbecoming Eagerneſs for it;  
and the Uſe he made of his newly acquired  
Dignity very clearly ſhewed, that Rank, and  
Wealth, and Power had in no other Light  
any Charms for him, than as they enlarged  
the Sphere of his active and induſtrious Bene-  
volence.

The firſt Thing that engaged his Attention  
was the Care of his new Dioceſe, which he  
immediately viſited. And finding that partly  
the real, and partly the preſumed, Unwhole-  
ſomeſs of ſome Parts of it had deterred too  
many from living on their Benefices, he made  
this the firſt Article of his Charge, and preſſed  
the Neceſſity of Reſidence upon his Clergy, in  
the ſtrongeſt, yet moſt affectionate Terms ‡.

† Oratio Synodalis, P. 368, 369.

‡ Firſt Charge to the Dioceſe of *Canterbury*, P. 207—219.

But

But whenever particular Circumstances rendered the personal Presence of the Minister himself clearly impracticable, he then earnestly recommended peculiar Care in the Choice of a Substitute; and so much Tenderness and Liberality in the Provision made for him as might be some Compensation for the Unhealthiness or Disagreeableness of his Situation \*. Yet as this would, he knew, bear hard on some Incumbents, whose small Preferments, or narrow Circumstances, or numerous Families obliged them to obtain Help on as easy Terms as they well could; in such Cases he frequently made an Addition himself to the Curate's Salary, and, as a still further Encouragement, rewarded occasionally with Preferment, those who had resided long upon their Cures, and performed their Duty well; especially in unwholesome Places.

In little more than two Years after his Grace's Promotion to the See of *Canterbury*, died the late King GEORGE the Second. Of what passed on that Occasion, and of the Form observed in proclaiming our present most gracious Sovereign, (in which the Archbishop of Course

\* First Charge to the Diocese of *Canterbury*, P. 219—222.

took

took the Lead) his Grace has left an Account in Writing. He did the same with regard to the subsequent Ceremonials of marrying and crowning their present Majesties, which in Consequence of his Station he had the Honour to solemnize, and in which he found a great Want of proper Precedents and Directions. He had before, when Rector of *St. James's*, baptized the new King, (who was born in that Parish) and he was afterwards called upon to perform the same Office for the greatest Part of his Majesty's Children;—a remarkable, and perhaps unexampled, Concurrence of such Incidents in the Life of one Man.

From the Time that he was made Dean of *St. Paul's*, his late Majesty used to speak to him at his Levee occasionally, but with no particular Marks of Distinction. But after he became Archbishop, the King treated him with much Kindness, and on one Occasion was pleased to assure him very particularly, that he was perfectly satisfied with the Whole of his Conduct in that Station. And surely his Majesty, as well as all his People, had good Reason to be so. For never did any one support the Rank, or discharge the various Duties, of a Metropolitan, with more true Dignity, Wisdom,  
and



and Moderation, than Archbishop SECKER \*. He considered himself as the natural Guardian, not only of that Church, over which he presided, but of Learning, Virtue, and Religion at large; and, from the Eminence on which he was placed, looked round with a watchful Eye on every Thing that concerned them, embracing readily all fit Opportunities to promote their Interests, and opposing, as far as he was able, all Attempts to injure them.

Men of real Genius or extensive Knowledge, he sought out and encouraged. Even those of humbler Talents, provided their Industry was great, and their Intentions good, he treated with Kindness and Condescension. Both Sorts he would frequently employ in Undertakings suited to their respective Abilities, and rewarded them in Ways suited to their respective Wants. He assisted them with Books, promoted Sub-

\* *Ecquâ vero in parte spem nostram fefellit? imo vero exsuperavit. Sine offensione partium, sine invidiâ, sine ambitione, ecclesiæ principatum adeptus, sine arrogantia cum dignitate verâ sustinuit; magni vir animi, & verè ἀρχιεπίσκοπος, qui politiam ecclesiasticam animo complectebatur, consilio dirigebat, auctoritate tuebatur, exemplo ornabat; in negotiis impiger & indefessus, nihil a se alienum putabat quod ad clericorum jura, mores, famamque pertinebat; auctoritate ita usus ut nihil pro libidine aut insolentiâ imperii affectaret, sed omnia ad οἰκονομίαν communesque ecclesiæ utilitates referret. Johannis Burton ad amicum epistola, P. 14. Printed at Oxford, in 1768, and sold by RIVINGTON.*

scriptions to their Works, contributed largely to them himself, talked with them on their private Concerns, entered warmly into their Interests, used his Credit for them with the Great, gave them Preferments of his own. He expended upwards of £.300, in arranging and improving the Manuscript Library at *Lambeth*. And having observed with Concern, that the Library of printed Books in that Palace had received no Accessions since the Time of Archbishop TENNISON, he made it his Business to collect Books in all Languages from most Parts of *Europe* at a very great Expence, with a View of supplying that Chasm; which he accordingly did, by leaving them to the Library at his Death, and thereby rendered that Collection one of the noblest and most useful in the Kingdom.

All Designs and Institutions that tended to advance good Morals and true Religion he patronized with Zeal and Generosity. He contributed largely to the Maintenance of Schools for the Poor, to rebuilding or repairing Parsonage Houses and Places of Worship, and gave at one Time no less than £.500 towards erecting a Chapel in the Parish of *Lambeth*, to which he afterwards added near £.100 more. To the Society for promoting Christian

tian Knowledge he was a liberal Benefactor; and to that for propagating the Gospel in Foreign Parts, of which he was the President, he paid much Attention; was constant at all the Meetings of its Members, (even sometimes when his Health would but ill permit it) and superintended their Deliberations with consummate Prudence and Temper. He was sincerely desirous to improve to the utmost that excellent Institution, and to diffuse the Knowledge and Belief of Christianity as wide as the Revenues of the Society, and the extreme Difficulty of establishing Schools and Missions amongst the *Indians*, and of making any effectual and durable Impressions of Religion on their uncivilized Minds, would admit. But Dr. MAYHEW, of *Boston* in *New-England*, having in an angry Pamphlet accused the Society of not sufficiently answering these good Purposes, and of departing widely from the Spirit of their Charter; with many injurious Reflections interspersed on the Church of *England*, and the Design of appointing Bishops in *America*; his Grace on all these Accounts thought himself called upon to confute his Invectives, which he did in a short anonymous Piece, entitled, *An Answer to Dr. MAYHEW's*  
*Obser-*



*Observations on the Charter and Conduct of the Society for propagating the Gospel*; printed for RIVINGTON in 1764, and reprinted in *America*. The Strength of Argument, as well as Fairness and good Temper, with which this Answer was written, had a considerable Effect on all impartial Men, and even on the Doctor himself, who plainly perceived that he had no common Adversary to deal with; and could not help acknowledging him to be “a Person  
“ of excellent Sense, and a happy Talent at  
“ writing; apparently free from the sordid  
“ illiberal Spirit of Bigotry; one of a cool  
“ Temper, who often shewed much Candour,  
“ was well acquainted with the Affairs of the  
“ Society, and in general a fair Reasoner\*.” He was therefore so far wrought upon by his  
“ worthy Answerer †,” as to abate much in his Reply of his former Warmth and Acrimony. But as he still would not allow himself to be  
“ wrong in any material Point, ‡” nor forbear giving Way too much to reproachful Language and ludicrous Representations, he was again animadverted upon by Mr. APTHORPE, in a sensible Tract, entitled, *A Review of Dr.*

\* MAYHEW's Remarks on an anonymous Tract, &c. P. 3.

† Ibid, P. 85.

‡ Ibid, P. 87.

MAYHEW's *Remarks*, &c. printed also for RIVINGTON, in 1765. This put an End to the Dispute. The Doctor on reading it declared he should not answer it, and the following Year he died.

It appeared evidently in the Course of this Controversy, that Dr. MAYHEW, and probably many other worthy Men amongst the *Dissenters* both at home and abroad, had conceived very unreasonable and groundless Jealousies of the Church of *England*, and its Governors; and had in particular greatly misunderstood the Proposal for appointing Bishops in some of the Colonies. The chief Reasons for desiring an Establishment of this Nature, were, the Want of Persons vested with proper Authority, to administer to the Members of the Church of *England* the antient and useful Office of Confirmation; to superintend the Conduct of the episcopal Clergy; and to save Candidates for the Ministry the Trouble, Cost, and Hazard of coming to *England* for Ordination. It was alledged, that the Expence of crossing the *Atlantic* for that Purpose could not be less than £.100. that near a fifth Part of those who took that Voyage had actually lost their Lives; and that, in Consequence of these Discouragements,

ments, one Half of the Churches in several Provinces were destitute of Clergymen. Common Humanity, as well as common Justice, pleaded strongly for a Remedy to these Evils; and there appeared to be no other effectual Remedy but the Appointment of one or more Bishops in some of the episcopal Colonies. The Dangers and Inconveniences, which the *Dissenters* seemed to apprehend from that Measure, were thought to be effectually guarded against by the Mode of Appointment which was proposed. What that Mode was, may be seen in the following Extract from the Archbishop's Answer to Dr. MAYHEW, in which he explains concisely and clearly the only Plan for such an Establishment that was ever meant to be carried into Execution.

“ The Church of *England* is, in its Consti-  
“ tution, episcopal. It is, in some of the  
“ Plantations, confessedly the established  
“ Church : in the rest are many Congrega-  
“ tions adhering to it; and through the late  
“ Extension of the *British* Dominions, it is  
“ likely that there will be more. All Members  
“ of every Church are, according to the Prin-  
“ ciples of Liberty, entitled to every Part of  
“ what they conceive to be the Benefits of it,



“ entire and complete, so far as consists with the  
 “ Welfare of civil Government. Yet the  
 “ Members of our Church in *America* do not  
 “ thus enjoy its Benefits, having no Protestant  
 “ Bishop within three thousand Miles of  
 “ them ; a Case which never had its Parallel  
 “ before in the Christian World. Therefore it is  
 “ desired that two or more Bishops may be  
 “ appointed for them, to reside where his Ma-  
 “ jesty shall think most convenient ; that they  
 “ may have no Concern in the least with any  
 “ Persons who do not profess themselves to be  
 “ of the Church of *England*, but may ordain  
 “ Ministers for such as do ; may confirm their  
 “ Children when brought to them at a fit Age  
 “ for that Purpose ; and take such Oversight of  
 “ the episcopal Clergy, as the Bishop of *Lon-*  
 “ *don*’s Commissaries in those Parts have been  
 “ empowered to take, and have taken without  
 “ Offence. But it is not desired in the least  
 “ that they should hold Courts to try matri-  
 “ monial or testamentary Causes ; or be vested  
 “ with any Authority now exercised, either by  
 “ provincial Governors, or subordinate Magis-  
 “ trates ; or infringe or diminish any Privi-  
 “ leges and Liberties, enjoyed by any of the  
 “ Laity, even of our own Communion. This  
 “ is

“ is the real and the only Scheme that hath  
“ been planned for Bishops in *America*; and  
“ whoever hath heard of any other, hath been  
“ misinformed through Mistake or Design \*.  
And as to the Place of their Residence, his  
Grace further declares, “ that it neither is, nor  
“ ever was intended or desired to fix one in  
“ *New-England*; but episcopal Colonies have  
“ always been proposed †”.

The Doctor on reading this Account confessed ‡, that if it were the true one, “ he had  
“ been misinformed himself, and knew of others  
“ who had been so in common with him; and  
“ that if such a Scheme as this were carried into  
“ Execution, and only such Consequences were  
“ to follow, as the Proposer had professedly in  
“ View, he could not object against it, except  
“ on the same Principle that he should ob-  
“ ject against the Church of *England* in gene-  
“ ral §”.

As it came however from an unknown Writer, he thought himself at Liberty to consider it as Nothing more than the imaginary Scheme of a private Man, till it was confirmed by better Authority ||. It now appears to have come from the best Authority, and it is certain that this

\* Answer to MAYHEW, P. 59.  
an anonymous Tract, &c. P. 59.

† Ib. 66.

§ Ib. p. 79.

‡ Remarks on  
|| Ib. P. 61.

Mode of establishing Bishops in *America*, was not invented merely. “to serve a present Turn§”, being precisely the same with that proposed by Bishop BUTLER twenty Years ago\*; and with that mentioned by his Grace, in his *Letter to the Right Honourable HORATIO WALPOLE Esquire*, written when he was Bishop of *Oxford*, and published since his Death† by his Executors, Mrs. CATHERINE TALBOT, and Dr. DANIEL BURTON; in which the whole Affair is set in a right Point of View, his own Sentiments upon it more fully explained, and an Answer given to the chief Objections against such a Proposal.

It is not necessary to enter here into the Merits of this Question. It is before the Public, and every one is enabled to judge for himself. But thus much, it is presumed, may safely be inferred from the Account here given of it; (which is the true one;) that the mere Proposal of such an Appointment, or rather the Encouragement of what had been long before proposed, is not a Crime of quite so unpardonable a Nature, as the Archbishop's Adversaries have been pleased to represent it. Posterity will

§ *Remarks on an anonymous Tract*, &c. P. 61.

\* See APTHORPE's *Review of Dr. MAYHEW's Remarks*, P. 55.

† In the Year 1769; and sold by RIVINGTON.



stand amazed, when they are told, that on this Account his Memory has been pursued in Pamphlets and News-papers with such unrelenting Rancour, such unexampled Wantonness of Abuse, as he would scarce have deserved, had he attempted to eradicate *Christianity* out of *America*, and to introduce *Mahometanism* in its Room : whereas, the plain Truth is, that all he wished for, was Nothing more than what the very best Friends to religious Freedom ever have wished for, a complete Toleration for the Church of *England* in that Country. What an Idea must it give Mankind of his Grace's Character to have such a Circumstance singled out by his bitterest Revilers as the most exceptionable Part of it !

But though the Archbishop was a sincere and avowed Friend to that Measure, yet it was by no Means the only or the principal Object of his Concern in Regard to the Colonies. The Advancement of true Piety and Learning, the Conversion of the *Indians* and *Negroes*, as far as it was practicable, the Establishment of proper Schools, the Distribution of useful Books, the good Conduct of the Missionaries, the Preservation of Peace and Harmony amongst the different religious Communities in those

Parts of the *British* Empire ; these Things had a very large Share in his Thoughts, and in the Correspondence which he constantly kept up with a few of the ablest and worthiest Men in the *American* Provinces. The Letters which he wrote to them, on these and such like Subjects, are highly expressive of his pastoral Character ; and represent in a very pleasing Light his truly benevolent Disposition, his Condescension to Persons of the lowest Station, his indefatigable Application to every Affair that came before him, his Zeal to promote the Interests of Religion in general, and the Church of *England* in particular ; not by warm and violent Counsels, but by Methods of Tenderness and brotherly Kindness towards those who embraced a different Interest. Of these Things the *Americans* will ever retain a grateful Remembrance ; and have, in their Letters to this Country, expressed their Sense of his kind Attention to them in the strongest and most affectionate Terms.

Whenever any Publications came to his Knowledge that were manifestly calculated to corrupt good Morals, or subvert the Foundations of Christianity, he did his utmost to stop the Circulation of them : yet the wretched  
Authors

Authors themselves he was so far from wishing to treat with any undue Rigour, that he has more than once extended his Bounty to them in Distress. And when their Writings could not properly be suppressed (as was too often the Case) by lawful Authority, he engaged Men of Abilities to answer them, and rewarded them for their Trouble. His Attention was every where. Even the Falshoods and Misrepresentations of Writers in the Newspapers on religious or ecclesiastical Subjects, he generally took Care to have contradicted; and when they seemed likely to injure in any material Degree the Cause of Virtue and Religion, or the Reputation of eminent and worthy Men, he would sometimes take the Trouble of answering them himself. One Instance of this Kind, which does him Honour, and deserves Mention, was his Defence of Bishop BUTLER, who, in a Pamphlet, published in the Year 1767, was accused of having died a Papist. This strange Slander, founded on the weakest Pretences and most trivial Circumstances that can be imagined, no one was better qualified to confute than the Archbishop; as well from his long and intimate Knowledge of Bishop BUTLER, as from the Information given him  
at



at the Time by those who attended his Lordship in his last Illness, and were with him when he died. Accordingly, by an Article in a News-Paper, signed *Misopseudes*, his Grace challenged the Author of that Pamphlet to produce his Authority for what he had advanced; and in a second Article defended the Bishop against him; and in a third (all with the same Signature) confuted another Writer, who, under the Name of *A real Protestant*, still maintained that ridiculous Calumny. His Antagonists were effectually subdued, and his Superiority to them was publicly acknowledged by a sensible and candid Man, who signed himself, and who really was, *A dissenting Minister*. Surely, it is a very unwise Piece of Policy, in those who profess themselves Enemies to Popery, to take so much Pains to bring the most respectable Names within its Pale; and to give it the Merit of having gained over those who were the brightest Ornaments and firmest Supports of the Protestant Cause.

The Welfare, the Credit, the good Influence of the Clergy he had entirely at Heart, and suffered Nothing to escape his Notice, that could in any proper Way promote them. He earnestly endeavoured to prevent unworthy Men  
from

from bringing Disgrace on the Profession and Contempt on Religion, by entering into Orders. With this View it was that he so strongly recommended the greatest Care and Caution in signing Testimonials. “ They are,” says he \*, “ the only ordinary Information that we have “ in a Case of the utmost Importance, where “ we have a Right to be informed. For no “ one can imagine, that we are to ordain who- “ ever comes, or depend on clandestine In- “ telligence. We must therefore, and do “ depend on regular Testimonials,—every Part “ of which ought to be considered before it “ is given, and no Consideration paid to Neigh- “ bourhood, Acquaintance, Friendship, Com- “ passion, Importunity, when they stand in “ Competition with Truth.—It may be some- “ times hard for you to refuse your Hand to im- “ proper Persons ; but it is only one of the many “ Hardships which Conscience bids Men un- “ dergo resolutely when they are called to them. “ It would be much harder, that your Bishop “ should be misled, the Church of God injured, “ and the poor Wretch himself assisted to in- “ vade sacrilegiously an Office, at the Thought

\* First Charge to the Diocese of *Canterbury*, P. 222.

“ of which he hath cause to tremble†.” If any such however had unhappily found Means to obtain Ordination, he did his utmost to prevent their further Progress; or if that could not be done, very openly signified his Dislike of their Conduct; nor could he ever bring himself to treat them, however considerable their Rank might be, with any Marks of Esteem or Respect.

Men of Worth and Eminence in the Church he cherished and befriended, and endeavoured to bring forward into Stations where they might be singularly useful. Above all he distinguished, with peculiar Marks of his Favour, the conscientious and diligent Parish Priest. He was of Opinion, that “ the main Support of Piety  
“ and Morals consisted in the parochial Labours  
“ of the Clergy; and that, if this Country could  
“ be preserved from utter Profligateness and  
“ Ruin, it must be by their Means†.” For their Assistance therefore in one important Branch of their Duty, he gave them in his third archiepiscopal Charge Directions for writing and speaking Sermons. The Thoughts of such a Man, on so nice and difficult a Subject,

† First Charge to the Diocese of *Canterbury*, P. 226.

† Ibid, P. 239.



must naturally raise some Expectation, and that Expectation will not be disappointed. They are the evident Result of a sound Judgment, matured by long Experience and a thorough Knowledge of Mankind, and are every Way worthy of one who was himself so great a Master of that Species of Composition and Elocution. It was his Purpose, after speaking of stated Instructions, to have gone on to occasional ones; but he did not live, as he himself foreboded he should not, to accomplish that Design.

The Conduct which he observed towards the several Divisions and Denominations of Christians in this Kingdom, was such as shewed his Way of thinking to be truly liberal and catholic. The dangerous Spirit of Popery indeed, he thought, should always be kept under proper legal Restraints, on Account of its natural Opposition not only to the religious, but the civil Rights of Mankind. He therefore observed its Movements with Care, and exhorted his Clergy to do the same, especially those who were situated in the Midst of Roman Catholic Families; against whose Influence they were charged to be upon their Guard, and were furnished with proper Books, or Instructions for  
that

that Purpose. He took all fit Opportunities of combating the Errors of the Church of *Rome* in his own Writings \* ; and the best Answers, which were published to some of the late bold Apologies for Popery, were written at his Instance, and under his Direction. He had the good Fortune to preserve some Persons of Consequence from embracing that Communion, and to receive several Converts from it, both of the Clergy and Laity, into the Church of *England*. When the Earl of *Radnor* moved in the House of Lords for an Enquiry into the Number of Roman Catholics in this Kingdom, his Grace was very active in forwarding that Measure. The Return for his own Diocese was no more than 271 ; that, for all the Dioceses in *England* and *Wales*, did not exceed 68,000 ; which, even when all due Allowances are made for unavoidable Errors of Computation in great Towns, more especially in *London*, fell far short of what by some well-meaning Persons they were supposed or represented to be †.

And

\* See particularly his Sermons on the Rebellion in 1745, on the Protestant Working-Schools in *Ireland*, on the 5th of *November*, and a great Number of occasional Passages to the same Purpose, in various Parts of his *Lectures*, *Sermons*, and other Works.

† Dr. MAYHEW affirms, that in the Year 1745 the Papists in *London*

And if we further reflect how many wealthy and noble Families in these Kingdoms have lately embraced the Protestant Religion, each of which would probably draw after it several other Converts of inferior Rank, it will appear perhaps the better-grounded Conjecture of the two, (for it must at last be all Conjecture) that Popery is rather in a declining than a progressive State amongst us. Certain at least it is, that some late Events on the neighbouring Continent have shaken this huge Fabric of Superstition to its very Foundation. One of its grand Supports, the Society of *Jesuits*, is, in many Places, totally subverted; and the *Papal* Power itself is every where falling into Contempt. One may therefore surely hope, that Absurdities which visibly lose Ground even in the most bigotted Countries, will not stand much Chance of retrieving their Loss in this enlightened one.

But though thus prudently jealous of this corrupt Church, towards his Protestant Bre-

*London* only were 100,000, and that the People there were said to be converted by hundreds and thousands, if not ten thousands every Year. — *Remarks on an anonymous Tract, &c.* P. 73. Had the good Doctor's Account been true, and these Conversions gone on (as some have imagined) encreasing ever since, there would hardly have been a Protestant left by this Time in the Metropolis.

thren



thren of all Persuasions he demeaned himself with great Mildness and Moderation. One very striking Proof of this occurs in the Directions he gives his Clergy, with Regard to their Conduct towards those who are commonly distinguished by the Name of Methodists †. It is impossible to read that Passage without acknowledging the Justness of it, and conceiving the highest Opinion of the Writer's Philanthropy and good Sense.

With the *Dissenters* his Grace was sincerely desirous of cultivating a good Understanding. Though firmly attached to the Church of *England*, and ready on all proper Occasions to defend its Discipline and Doctrines with becoming Spirit; yet it never inspired him with any Desire to oppress or aggrieve those of a different Way of thinking, or to depart from the Principles of religious Liberty, by which he constantly regulated his own Conduct ||, and wished that all others would regulate theirs. He considered the Protestant

† Second archiepiscopal Charge, P. 280.

|| A strong Confirmation of these Assertions may be seen in one of his Grace's Letters to Dr. LARDNER, written when he was Bishop of *Oxford*, and preserved in the Memoirs of that learned Man, which have been lately published, P. 98.

*Dissenters* in general as a conscientious and valuable Class of Men, and was far from taking the Spirit of certain Writings to be the Spirit of the whole Body. With some of the most eminent of them, WATTS, DODDRIDGE, LELAND, CHANDLER, LARDNER, he maintained an Intercourse of Friendship or Civility; by the most candid and considerate Part of them he was highly revered and esteemed; and to such amongst them as needed Help, shewed no less Kindness and Liberality than to those of his own Communion.

Nor was his Concern for the Protestant Cause confined to his own Country. He was well known as the great Patron and Protector of it in various Parts of *Europe*; from whence he had frequent Applications for Assistance, which never failed of being favourably received. To several foreign Protestants he allowed Pensions, to others he gave occasional Relief, and to some of their Universities was an annual Benefactor.

There is therefore the utmost Reason to believe that he spoke the Language of his Heart, in Relation to these Matters, in the Conclusion of his Answer to Dr. MAYHEW, which well

deserves to be here laid at full Length before the Reader.

“ Our Inclination is to live in Friendship  
“ with all the Protestant Churches. We assist  
“ and protect those on the Continent of *Europe*  
“ as well as we are able. We shew our Re-  
“ gard to that of *Scotland* as often as we have  
“ an Opportunity, and believe the Members  
“ of it are sensible that we do. To those who  
“ differ from us in this Part of the King-  
“ dom, we neither attempt nor wish any In-  
“ jury; and we shall gladly give Proofs to  
“ every Denomination of Christians in our  
“ Colonies, that we are Friends to a Tole-  
“ ration even of the most intolerant, as far as it  
“ is safe; and willing that all Mankind should  
“ possess all the Advantages, religious and  
“ civil, which they can demand either in Law  
“ or Reason. But with those who approach  
“ nearer to us in Faith and brotherly Love,  
“ we are desirous to cultivate a freer Commu-  
“ nication, passing over all former Disgusts, as  
“ we beg that they would. If we give them  
“ any seeming Cause of Complaint, we hope  
“ they will signify it in the most amicable  
“ Manner. If they publish it, we hope they  
“ will preserve Fairness and Temper. If they  
“ fail



“ fail in either we must bear it with Patience,  
“ but be excused from replying. If any  
“ Writers on our Side have been less cool or  
“ less civil than they ought and designed to  
“ have been, we are sorry for it, and exhort  
“ them to change their Style if they write  
“ again. For it is the Duty of all Men, how  
“ much soever they differ in Opinion, to agree  
“ in mutual Good-will and kind Behaviour\*.”

This Passage Dr. MAYHEW himself allows §  
to be written “ in such a candid, sensible, and  
“ charitable Way, as did the Author great  
“ Honour, shewed the amiable Spirit of Chris-  
“ tianity in an advantageous Light,” and was  
worthy the Pen of a Metropolitan, “ whose  
“ Christian Moderation,” he acknowledges to  
be “ not the least shining Part of his respect-  
“ able Character †.” And it may on the best  
Grounds be added, that Archbishop SECKER  
in this Place not only expressed his own real  
Sentiments, but those of the present truly bene-  
volent Primate, and of far the greatest Part in  
every Rank of the *English* Clergy in general.

In public Affairs his Grace acted the Part  
of an honest Citizen, and a worthy Member

\* Answer to MAYHEW, P. 68.

§ MAYHEW's Remarks on an anonymous Pamphlet, P. 83.

† Ibid, P. 86.

of the *British* Legislature. From his very first Entrance into the House of Peers, his parliamentary Conduct was uniformly upright and noble. He kept equally clear from the two Extremes of factious Petulance and servile Dependence ; never wantonly thwarting Administration, from Motives of Party-Zeal, or private Pique, or personal Attachment, or a Passion for Popularity ; nor yet going every Length with every Minister, from Views of Interest or Ambition. He admired and loved the Constitution of his Country, and wished to preserve it unaltered and unimpaired. So long as a due Regard to this was maintained, he thought it his Duty to support the Measures of Government. But whenever they were evidently inconsistent with the public Welfare, he opposed them with Freedom and Firmness. Yet his Opposition was always tempered with the utmost Fidelity, Respect, and Decency, to the excellent Prince upon the Throne ; and the most candid Allowances for the unavoidable Errors and Infirmities even of the very best Ministers, and the peculiarly difficult Situation of those who govern a free and high-spirited People. He seldom spoke in Parliament, except where the Interests of Religion and Virtue seemed to require

quire it; but whenever he did, he spoke with Propriety and Strength, and was heard with Attention and Deference. Though he never attached himself blindly to any one Set of Men, yet his chief political Connections were with the late Duke of NEWCASTLE, and Lord Chancellor HARDWICKE. To these he principally owed his Advancement, and he had the good Fortune to live long enough to shew his Gratitude to them or their Descendants, particularly to the former of them: with whose Solicitations though he did not always think it necessary to comply, when that Nobleman was at the Head of Affairs; yet when he was out of Power, the Archbishop readily embraced every Opportunity of obliging him; and gave him so many solid and undeniable Proofs of Friendship, that the Duke always spoke of his Grace's Behaviour to him in the strongest Terms of Approbation, and made particular Mention of it to some of his Friends but a very short Time before his own Death.

During more than ten Years that Dr. SECKER enjoyed the See of *Canterbury*, he resided constantly at his archiepiscopal House at *Lambeth*; as being not only most commodiously situated for his own Studies and Employments, but for all those who on various



Occasions were continually obliged to have Recourse to him. These Reasons weighed with him so much, that no Consideration, not even that of Health itself, could ever prevail upon him to quit that Place for any Length of Time. A few Months before his Death indeed, the dreadful Pains he felt had compelled him to think of trying the *Bath Waters*; but that Design was stopt by the fatal Accident which put an End to his Life.

His Grace had been for many Years subject to the Gout, which in the latter Part of his Life returned with more Frequency and Violence, and did not go off in a regular Manner, but left the Parts affected for a long Time very weak, and was succeeded by Pains in different Parts of the Body. About a Year and a half before he died, after a Fit of the Gout, he was attacked with a Pain in the Arm near the Shoulder, which having continued about a Twelvemonth, a similar Pain seized the upper and outer Part of the opposite Thigh, and the Arm soon became easier. This was much more grievous than the former, as it quickly disabled him from walking, and kept him in almost continual Torment, except when he was in a reclined Position. During this Time he had two or three Fits of the Gout ;  
but

but neither the Gout nor Medicines alleviated these Pains, which, with the Want of Exercise, brought him into a general bad Habit of Body.

On *Saturday* the 30th of *July*, 1768, he was seized, as he sat at Dinner, with a Sickness at his Stomach. He recovered himself before Night, but the next Evening, whilst his Physicians were attending, and his Servants raising him on his Couch, he suddenly cried out that his Thigh-bone was broken. The Shock was so violent, that the Servants perceived the Couch to shake under him, and the Pain so acute and unexpected, that it overcame the Firmness he so remarkably possessed. He lay for some Time in great Agonies, but when the Surgeons arrived, and discovered with Certainty that the Bone was broken, he was perfectly resigned, and never afterwards asked a Question about the Event. A Fever soon ensued. On *Tuesday* he became lethargic, and continued so till about Five o'Clock on *Wednesday* Afternoon, when he expired with great Calmness, in the 75th Year of his Age.

On Examination, the Thigh-bone was found to be carious about four Inches in Length, and at nearly the same Distance from its Head. The Disease took its Rise from the

internal Part of the Bone, and had so intirely destroyed its Substance, that Nothing remained at the Part where it was broken but a Portion of its outward Integument. And even this had many Perforations, one of which was large enough to admit two Fingers, and was filled with a fungous Substance arising from within the Bone. There was no Appearance of Matter about the Caries, and the surrounding Parts were in a sound State. It was apparent, that the Torture which his Grace underwent during the gradual Corrosion of this Bone, must have been inexpressibly great. Out of Tenderness to his Family he seldom made any Complaints to them, but to his Physicians he frequently declared his Pains were so excruciating, that unless some Relief could be procured, he thought it would be impossible for human Nature to support them long. Yet he bore them for upwards of six Months with astonishing Patience and Fortitude; sat up generally the greater Part of the Day, admitted his particular Friends to see him, mixed with his Family at the usual Hours, sometimes with his usual Chearfulness; and, except some very slight Defects of Memory, retained all his Faculties and Senses in their full Vigour till within a few Days of his Death.

He



He was buried, pursuant to his own Directions, in a covered Passage, leading from a private Door of the Palace to the North Door of *Lambeth Church*; and he forbade any Monument or Epitaph to be placed over him.

By his Will he appointed the Reverend Dr. DANIEL BURTON, Canon of *Christ Church*, and Mrs. CATHERINE TALBOT above-mentioned, his Executors; and left thirteen thousand Pounds, in the three *per Cent.* Annuities, to Dr. PORTEUS and Dr. STINTON, his Chaplains, in Trust; to pay the Interest thereof to Mrs. TALBOT and her Daughter, during their joint Lives, or the Life of the Survivor; and after the Decease of both those Ladies, then eleven thousand of the said thirteen thousand are to be transferred to the following charitable Purposes; *viz.*

|                                                                                                                       |                |
|-----------------------------------------------------------------------------------------------------------------------|----------------|
| To the Society for the Propagation of the Gospel in Foreign Parts, for the general Uses of the Society                | } 1000   0   0 |
| To the same Society, towards the Establishment of a Bishop or Bishops in the King's Dominions in <i>America</i> -   - | } 1000   0   0 |
| To                                                                                                                    |                |

lxxiv      *Life of Archbishop SECKER.*

|                                                                                          | £.   | s. | d. |
|------------------------------------------------------------------------------------------|------|----|----|
| To the Society for promoting }<br>Christian Knowledge - - }                              | 500  | 0  | 0  |
| To the <i>Irish</i> Protestant Working }<br>Schools - - - }                              | 500  | 0  | 0  |
| To the Corporation for relieving }<br>the Widows and Children of }                       | 500  | 0  | 0  |
| the poor Clergy - - }                                                                    |      |    |    |
| To the Society of the Stewards }<br>of the said Charity - }                              | 200  | 0  | 0  |
| To <i>Bromley</i> College in <i>Kent</i> -                                               | 500  | 0  | 0  |
| To the Hospitals of the Arch- }<br>bishop of <i>Canterbury</i> , at <i>Croy-</i> }       |      |    |    |
| <i>don</i> , <i>St. John</i> at <i>Canterbury</i> , }                                    | 1500 | 0  | 0  |
| and <i>St. Nicholas</i> <i>Harbledown</i> , }                                            |      |    |    |
| £. 500 each - - - }                                                                      |      |    |    |
| To <i>St. George's</i> and the <i>London</i> }<br>Hospitals, and the Lying-in }          | 1500 | 0  | 0  |
| Hospital in <i>Brownlow-street</i> , }                                                   |      |    |    |
| £. 500 each - - - }                                                                      |      |    |    |
| To the Asylum in the Parish of }<br><i>Lambeth</i> - - - }                               | 400  | 0  | 0  |
| To the <i>Magdalen Hospital</i> , the }<br><i>Lock Hospital</i> , the <i>Small-Pox</i> } |      |    |    |
| and <i>Inoculation Hospital</i> , to }                                                   | 900  | 0  | 0  |
| each of which his Grace was }                                                            |      |    |    |
| a Subscriber, £. 300 each }                                                              |      |    |    |

To

|                                                                                                                                              | £.       | s. | d. |
|----------------------------------------------------------------------------------------------------------------------------------------------|----------|----|----|
| To the Incurables at <i>St. Luke's</i> }<br><i>Hospital</i> - - - - - }                                                                      | 500      | 0  | 0  |
| Towards repairing or rebuilding }<br>the Houses belonging to poor }<br>Livings in the Diocese of <i>Can-</i> }<br><i>terbury</i> - - - - - } | 2000     | 0  | 0  |
| <hr/>                                                                                                                                        |          |    |    |
|                                                                                                                                              | £. 11000 | 0  | 0  |
| <hr/>                                                                                                                                        |          |    |    |

Besides these Benefactions, he left £. 1000 to be distributed amongst his Servants ; £. 200 to such indigent. Persons as he had assisted in his Life-time ; £. 5000 to the two Daughters of his Nephew Mr. FROST ; £. 500 to Mrs. SECKER, Widow of his Nephew Dr. GEORGE SECKER ; and £. 200 to Dr. DANIEL BURTON. After the Payment of these and some other smaller Legacies, he left his real, and the Residue of his personal, Estate to his Nephew Mr. THOMAS FROST, of *Nottingham*.

Out of his private Library, he left to the archiepiscopal one at *Lambeth* all such Books as were not there before, which comprehended much the largest and most valuable Part of his own Collection ; and a great Number of very learned MSS. written by himself on various Subjects,



Subjects, he bequeathed to the Manuscript Library in the same Palace. His Lectures on the Catechism, his Manuscript Sermons, &c. he left to be revised and published by his two Chaplains, Dr. STINTON and Dr. PORTEUS. His Options he gave to the Archbishop of *Canterbury*, the Bishop of *London*, and the Bishop of *Winchester*, for the Time being, in Trust; to be disposed of by them (as they become vacant) to such Persons as they shall in their Consciences think it would have been most reasonable and proper for him to have given them, had he been living.

Such were the last Bequests of Archbishop SECKER; of which it is enough to say, that they kept up the noble Uniformity of his Character to the End, and formed a very proper Conclusion to the Life of a truly great and good Man.

His Grace was in his Person tall and comely; in the early Part of Life slender, and rather consumptive, but as he advanced in Years, his Constitution gained Strength, and his Size encreased, yet never to a Degree of Corpulency that was disproportionate or troublesome.

The Dignity of his Form corresponded well  
with

with the Greatness of his Mind, and inspired at all Times Respect and Awe, but peculiarly so when he was engaged in any of the more solemn Functions of Religion; into which he entered with such devout Earnestness and Warmth, with so just a Consciousness of the Place he was in, and the Business he was about, as seemed to raise him above himself, and added new Life and Spirit to the natural Gracefulness of his Appearance.

His Countenance was open, ingenuous, and expressive of every Thing right. It varied easily with his Spirits and his Feelings; so as to be a faithful Interpreter of his Mind, which was incapable of the least Dissimulation. It could speak Dejection, and on Occasion, Anger, very strongly. But when it meant to shew Pleasure or Approbation, it softened into the most gracious Smile, and diffused over all his Features the most benevolent and reviving Complacency that can be imagined.

His intellectual Abilities were of a much higher Class than they who never had any Opportunities of conversing intimately with him, and who form their Opinion of his

Talents

Talents from the general Plainness of his Language only, will perhaps be willing to allow. He had a quick Apprehension, a clear Discernment, a sound Judgment, a retentive Memory. He possessed that native good Sense, which is the grand Master-key to every Art and Science, and makes a Man skilful in Things he has never learnt, as soon as ever it becomes useful or necessary for him to know them. He composed with great Ease and Readiness; and in the early Part of his Life, the Letters which he wrote to some of his most intimate Friends, were full of Imagination, Vivacity, and Elegance. But when he became a Parish-Priest, he found the Graces of Style inconsistent with the Purposes of pastoral Instruction; and willingly sacrificed the Reputation he might easily have acquired as a fine Writer, to the less showy Qualifications of a useful one. From that Time he made it his principal Study to set every Thing he undertook to treat upon in the clearest Point of View; to bring his Thoughts and his Arguments as close together, and to express them in as few and as intelligible Words as possible; admitting none but what conveyed some new Idea, or were necessary



to throw new Light on the Subject; and never wasting his own Time or that of others, by stepping out of his Way for needless Embellishments. But though in general he thus confined himself to the severe Laws of didactic Composition, (in which indeed consisted his chief Excellence) yet he could be, where the Occasion called for it, pathetic, animated, nervous; could rise into that true Sublime, which consists not in Pomp of Diction but Grandeur of Sentiment, expressed with Simplicity and Strength; of which his Sermons afford several admirable Specimens.

It seldom happens that Men of a studious Turn acquire any great Degree of Reputation for their Knowledge of Business. That Love of Solitude and Contemplation which generally attends true Genius, and is necessary for any considerable Exertion of it, gives at the same Time a certain Indolence and Softness to the Mind, which equally indisposes and unfits it for taking a Part in the busy Scenes of Life. But Dr. SECKER's Talents were formed no less for Action than Speculation; nor was he more embarrassed with Difficulties in the most intricate Affairs, than in the deepest Studies. In all the several

veral Stations that he passed through, he let Nothing suffer for Want of Attention and Care. Wherever his Advice and Assistance were called for, he never failed to be present, was scrupulously punctual to his Appointments, shewed himself a perfect Master of the Business that came before him, and went through it with Calmness and Dispatch. And it was very observable, that though in all important Transactions, no one had greater Ideas, or proceeded on more enlarged and liberal Principles ; yet where it was necessary, he could take Notice of the smallest and seemingly most trifling Circumstances, and enter into the minutest Details with a Penetration and Exactness, which are seldom seen even in those who are most practised in worldly Concerns.

His Learning was very extensive, and on those Points, which he studied with any Degree of Attention, profound. He was well acquainted with the Greek and Latin Languages; had in the younger Part of his Life read with Taste the best Authors in each; and of the latter more especially had imbibed so strong a Tincture, that when he was near seventy, after a Disuse of above forty Years, he composed the Latin Speech printed  
at

at the End of his Charges ; the Style of which is nervous, manly, and correct.

He possessed a large Share of critical Penetration, and scarce ever read any Book of Note without making Remarks upon it. Some of these still remain amongst his Manuscripts. Some he communicated at different Times to the Editors or Translators of several Classic Authors: But his chief Labours of this Kind were bestowed on the holy Scriptures, for which he came well prepared by his Knowledge of the original Languages in which they were written. In *Hebrew* Literature more especially, his Skill was so well known and acknowledged, that few Works of Emi-nence in that Branch of Learning were published, without being first submitted to his Examination, and receiving considerable Improvement from his Corrections. He was the first Promoter, and always a liberal Encourager, of that very useful Work, *The Collation of the Hebrew Manuscripts of the Old Testament*, undertaken by Dr. KENNICOTT, and now brought to a Conclusion. The greatest Part of his leisure Hours was employed in studying the original Text of the sacred Writings ; in comparing it with all the



antient Versions; in collecting together the Remarks made upon it by the most ingenious and learned Authors, antient and modern, Jewish and Christian; in applying to the same Purpose every Thing he accidentally met with in the Course of his reading, that had any Tendency to explain and illustrate it; and superadding to the Whole, his own Observations and Conjectures, some of which have been since confirmed by the best Manuscripts. The Result of these Labours appears, in some Degree, in the short and masterly Explications of Scripture, interspersed occasionally in his Lectures and Sermons; but more particularly in the interleaved Bibles, and the theological Dissertations hereafter mentioned.

But his Attention was not solely confined to the Scriptures. He had studied carefully some of the best Christian Writers of the primitive Ages, and without relying implicitly on their Judgement, or adopting their Errors, knew well how to avail himself of their real Excellencies. Of ecclesiastical History he was a great Master: had a clear Idea of the Progress of Christianity from its first Promulgation to the present Times, of the various Revolu-

tions it had passed through, the different Grounds on which it had been opposed or vindicated, the Steps by which the Corruptions of it had been gradually introduced, the Arts by which they had been so long maintained, and the providential Coincidence of Events which afterwards contributed to remove them. He was well acquainted with the various Sects, into which the Church was antiently, and is at present divided; he understood the Nature and Tendency of their respective Tenets, the State of the Controversies subsisting amongst them, the respective Merits of their best Writers, the proper Conduct to be observed towards each, and the good Uses that might be made of all. And though in his Writings he never made a needless Ostentation of all this Learning, yet, they who examine some of the plainest of them closely and critically, will find them to be the Result of deep Thought and a comprehensive Knowledge of his Subject; will find that he expresses himself on almost every Point with Propriety, Precision, and Certainty; without any thing crude or injudicious, without any of those rash Assertions and hasty Conclusions, into which they, who have but a superficial

View of Things, and know not what Ground they stand upon, are perpetually falling.

The best modern Publications in most Parts of useful Learning, but more especially those which immediately related to his own Profession, or were in any Degree connected with it, he constantly read; was one of the first to give a satisfactory Account of them, to commend them if they deserved it, to point out and obviate their Errors, if they contained any which he thought material. But there was one Part of his literary Character extremely amiable, and, in the Degree at least, almost peculiar to him; and that was, the incredible Pains he would take in revising, correcting, and improving the Works of others. This he did in numberless Instances besides those which have here been mentioned, with equal Zeal and Judgment; and some of those Compositions which now stand deservedly highest in the Estimation of the Public, and will go down with increasing Fame to future Ages, owe no inconsiderable Share of their Merit to his Corrections and Communications.

The Number of valuable Writings which he has left behind him is very considerable.

Besides



Besides the two Volumes of occasional Sermons, which appeared in his Life-time, the Lectures on the Catechism and the Charges published since his Death, and the four Volumes of Sermons now offered to the Public, he has bequeathed to the Manuscript Library at *Lambeth*, a great Variety of learned and curious Pieces, written by himself, to be preserved there under the sole Care of the Archbishop for the Time being, and to be inspected by no one without his Grace's express Permission.

Amongst these Manuscripts, some of the most remarkable are ; an interleaved *English* Bible, in four Volumes in Folio, with occasional Remarks; upon the New Testament very copious ; tending chiefly to clear up Difficulties, and to correct and improve the present Translation, with a View probably to a new one; MICHAELIS'S *Hebrew* Bible, filled with Comparisons of the antient Versions, Emendations, and Conjectures on the original Text ; two Folio Volumes of Notes upon *Daniel* ; a great Number of critical Dissertations on controverted Passages of Scripture ; Remarks on some modern Publications ; and several Volumes of Miscellanies, written in the former

lxxxvi *Life of Archbishop SECKER.*

Part of his Life, containing chiefly Extracts from various Authors, and Observations upon them, the Objections of sceptical Writers to the Truth of Revelation, with Answers to some, and Materials or Hints for Answers to many others.

It may justly seem surprising, that in a Life so active, so full of Employment and Avocation from Study\*, the Archbishop could find Leisure to read so much, and to leave behind him so many Writings; some of them learned and critical; all of them full of good Sense and useful Knowledge. The Fact is, that in him were united two Things which very rarely meet together, but, when they do, can produce Wonders, strong Parts, and unwearied Industry. He rose at Six the whole Year round, and had often spent a busy Day, before others began to enjoy it. His whole Time was marked out and appropriated in the most regular Manner to particular Employments, and he never suf-

\* Ille primum habuit in multiplicibus quibus districtus est curis, nulli deesse; neque quisquam fuit qui literarum studiis majorem operam otiosus posuit, quam ille occupatissimo in loco. In aliis quidem hominibus ingenium excellens, et multiplicem scientiam agnoscimus, in aliis consilium, auctoritatem, probitatem, constantiam; in quo autem hæc omnia ita abunde convenerint haud faciliè inveniemus. *Concio ad Clerum, & orationuncula, a Gulielmo Markham habitæ, 1769, P. 25. Sold by T. PAYNE.*

fered

ferred even those broken Portions of it, which are seldom much regarded, to be idly thrown away. The Strength of his Constitution happily kept Pace with the Activity of his Mind, and enabled him to go on incessantly from one Business to another with almost unremitted Application, till, his Spirits being quite exhausted, he was obliged at last to have Recourse to Rest, which however he always took Care to make as short as possible.

Industry like this, continued through a long Course of Years, could not possibly be the Effect of any Thing but that which was indeed at the Bottom of it, a strong Sense of Duty. It was not because the Archbishop had less Relish for Ease, or less Dislike to Fatigue than other Men, that his Diligence and Perseverance so far exceeded theirs; but because he thought himself bound to labour for the Good of Mankind, and that all Indolence and Self-indulgence, which interfered with this, was in some Degree criminal. Whenever therefore he was engaged (as he was almost continually) in serving others, he never reckoned his own Time or Pains for any Thing, nor did it seem so much as once to enter into his Thoughts, that he ought to allow himself any Amusement.



Even the Pleasures of polite Literature, which were highly grateful to him, he thought himself obliged to relinquish for the peculiar Studies of his Profession, and these again for the practical Duties of Religion, and the daily Offices of common Life. On this Principle he made it a Point to be at all Times accessible. Even in those early Hours, which were more peculiarly dedicated to Retirement and Study, if any one came to him on the smallest Pretence of Business, he would instantly break off the most pleasing or most abstruse Speculations, receive his Visitors with perfect good Humour, and sacrifice those precious Moments to Duty, to Civility, to the slightest Propriety, which he would on no Account have given up to Relaxation or Repose.

This indeed was only one Instance, amongst many others, of that wonderful Command he had obtained over his most favourite Inclinations, and the Facility with which he controlled his strongest Passions. His Temper was naturally quick and impatient; but by keeping a watchful Eye over the Movements of his own Mind, and prescribing to himself certain excellent Rules and Precautions to which he inviolably adhered, he so totally subdued this dangerous

dangerous Propensity, that few who knew him had any Suspicion of his being subject to it. Sometimes indeed, on very trying Occasions, he might be seen ready to kindle on a sudden into some Expressions of Anger, and as suddenly recollecting and checking himself; keeping down the rising Tumult within him, and resuming almost instantaneously his usual Mildness and Composure.

In him appeared all the Efficacy of religious Principle, the Calmness, the Greatness of Mind, the Fortitude, the Chearfulness, which no other Principle could inspire, support, and improve through a whole Life. That fervent yet rational Piety, which glowed in his Writings, which animated his Devotions, was the genuine Effusion of his Soul, the supreme Guide and Director of his Actions and Designs. It was not, as is sometimes the Case, assumed occasionally, and laid aside when the Eye of the World was not upon him; but was the same in private as in public, to those who observed him at a Distance, and those who lived and conversed intimately with him, who had Opportunities of seeing him at all Hours, and under all Circumstances, in his retired and serious as well as in his freest and most chearful Moments.

Moments. The Honour of God, and the Interests of Religion, were evidently nearest his Heart. He thought of them, he talked of them, he was concerned and anxious for them, he sought out for Opportunities of advancing them, he was careful not to say or do any Thing that might hurt them in the Estimation of Mankind. This it was which kept up that uniform Decency and Propriety so remarkable in his whole Deportment, which preserved him from every unbecoming Levity of Behaviour and Conversation, added Weight and Dignity to his Character, and raised him above all the common Meannesses of merely secular Men.

His Soul was generous beyond Description. Even when his Income was but moderate, and the Provision made for his Family very slender, he lived hospitably, and gave liberally. As his Revenues encreased, his Beneficence rose in Proportion, insomuch, that after the first Expences of his Promotion to the See of *Canterbury* were over, his charitable Donations were considerably more than two thousand Pounds a Year. On all proper Occasions his Heart and his Hand were so free, that he seemed not to have, as indeed he had not, the  
least



least Regard for Money. The Ease and Readiness with which he gave away the largest Sums, plainly shewed, that long Habit had rendered it quite natural and familiar to him, and that he saw Nothing wonderful or extraordinary in Acts of Generosity, which others could not observe without Surprise.

They who applied to him on Account of any public Subscription, in Favour of any Thing useful or even ornamental to his Country, commonly received much more than they expected; and were frequently withheld from repeating their Solicitations, through Fear, not of being denied, but of trespassing too far on a Liberality that seemed to know no Bounds. In Matters of private Charity, the Number of indigent Persons whom he relieved by occasional Benefactions, or supported by annual Pensions, was very great. Yet his Favours were not lavished away with undistinguishing Profusion. He took Pains to find out the real Merits and Distresses of those who asked Relief from him, and endeavoured, as far as he was able, to single out the virtuous and religious, as peculiar Objects of his Bounty. He thought it a material Part of true Benevolence, to have an Eye not only to the Removal of Misery,  
but

but the Encouragement of Piety and good Morals. With this View he was particularly attentive to such Charities as were calculated to advance useful Knowledge or spiritual Improvement ; which he made a Point of encouraging by his Example, not only as being in themselves highly beneficial, but also strangely disregarded sometimes by very worthy, and, in other Respects, very considerate Persons.

In the Government of his Family, there was an Air of Ease and Generosity without any Affectation of Magnificence or Show. His House was hospitable, and his Table plentiful, yet plain and simple. He wished to have every Thing suitable to his Rank, but would consent to Nothing beyond it. He thought it right in one of his Station and Profession to discountenance, as far as he could, all luxurious Elegancies. He would therefore never give into several fashionable Accommodations, nor admit extraordinary Delicacies to his Table, nor even accept them when offered to him. He received his Company with Politeness and good Humour, and entertained them, when he was in Health and Spirits, with lively and improving Conversation. He could make pertinent Observations on almost any Topic that happened  
to

to be started, how remote soever from the natural Course of his Studies. Men of eminent Worth or Learning he distinguished by peculiar Notice, led the Discourse to such Subjects as called out their respective Excellencies, and shewed that they spoke before one who could judge well of their Merits.

Yet it must be owned that he was not always equally affable and obliging. There was sometimes a Reserve and Coldness in his Manner, that threw a Damp on Conversation, and prevented Strangers from being perfectly at their Ease before him. This was by some imputed to Pride. But in Reality it arose from very different Causes : sometimes from bodily Pain, which he often felt when he did not own it ; sometimes from his Spirits being wasted or depressed by the Fatigues of the Morning ; sometimes from accidental Uneasinesses arising in the Course of Business, which he could not immediately shake off his Mind. To this should be added, that the natural Loftiness of his Figure, and the Opinion generally and justly entertained of his Learning and Strictness of Life, were of themselves apt to produce a Kind of Awe and Constraint in his Company, when he was far from wishing to inspire it.

It



It was remarkable that he chose always rather to talk of Things than Persons; was very sparing in giving his Opinion of Characters, very candid when he did. Of his own good Deeds or great Attainments he never spoke, nor loved to hear others speak. Compliments were very irksome to him. They visibly put him out of Humour, and gave him actual Pain; and he would sometimes express his Dislike of them in such plain Terms, as effectually prevented a Repetition of them from the same Person.

To his Domestics he was a gentle and indulgent Master. Many of them he suffered to continue with their Families in his House after they were married. None of them were discharged on Account of Sicknefs or Infirmitie, but were assisted with the best Advice that could be had at a great yearly Expence. Those who had attended him in Illness, or served him long and faithfully, he never failed to reward with an unsparing Hand. Towards his other Dependants, his Behaviour was even and friendly. He expected every one about him to do their Duty, of which he himself first set them the Example; and, provided they did so with any tolerable

tolerable Care, they were secure of his Favour. Of slight Faults he took no Notice; of great ones he would express his Sense at the Time strongly; but never suffered them to dwell or rankle on his Mind, or operate to the future Prejudice of those whose general Conduct was right. To his Relations he was continually doing the best-natured, the handsomest, the most generous Things; assisting them in Difficulties, comforting them in Affliction, promoting their Interests, and improving their Circumstances reasonably, not aggrandizing or enriching them invidiously.

The unaltered Kindness he shewed to the two Ladies that lived with him from the Time of his Marriage to that of his Death, that is, for upwards of two-and-forty Years, was a remarkable Instance of steady Friendship; and shewed that his Soul was no less formed for that rare Union of virtuous Minds, than for every other generous Affection. The younger of those two Ladies, Mrs. CATHERINE TALBOT, (who, to the finest Imagination and the most elegant Accomplishments of her Sex, added the gentlest Manners, and a Disposition thoroughly benevolent and devout,) did not long survive the  
Arch-

Archbishop. She died on the 9th of *January* last, in the 49th Year of her Age.

Thus much it has been judged requisite to lay before the World in Relation to Archbishop SECKER; not with any View of exalting his Character higher than it deserves, which is quite needless; but of making its real Value more generally known, and of rescuing it from the Misrepresentations of a few misinformed or malevolent Men. To some, no Doubt, the Portrait here drawn of him will appear a very flattering one; but it will be much easier to call than to prove it such. Nothing has been advanced but what is founded on the most authentic Evidence, nor has any Circumstance been designedly strained beyond the Truth. And if his Grace did really live and act in such a Manner that the most faithful Delineation of his Conduct must necessarily have the Air of a Panegyric, the Fault is not in the Copy, but in the Original.

After this plain Representation of Facts therefore, it cannot be thought necessary to enter here into a particular Examination of the various Falshoods, which his Grace's Enemies have so industriously circulated, in order



der to fix, if possible, some Stain upon his Reputation. It would be very unreasonable to expect that he of all others, so high in Rank and so active in the Discharge of his Duty, should, amidst the present Rage of Defamation, escape without his full Share of Censure; and it would be very weak to apprehend the least ill Consequences from it. There is so little Doubt from what Quarter those Invectives come, and to what Causes they are owing, that they do not appear to have made the slightest Impression on any unprejudiced Mind, and, for Want of Ground to support them, are sinking hourly into Oblivion. If a Life spent like Archbishop SECKER's, and a Spirit such as breathes through every Page of his Writings, are not a sufficient Confutation of all such idle Calumnies, it is in vain to think that any Thing else can be so. All that his Friends have to do, is to wait a little While with Patience and Temper. Time never fails to do ample Justice to such Characters as his; which, if left to themselves, will always rise by their own Force above the utmost Efforts made to depress them, and acquire fresh Lustre every Day in the Eyes of all considerate and dispassionate Men.



